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AMERICAN MISSIONARY ASSOCIATION.

A CIRCULAR.

[Rev. C. L. Woodworth, District Secretary for New England, has written a circular for his department in relation to our work for the coming year. It has some points of general interest which we publish below] :

The American Missionary Association, entering to-day on a new year of effort for the Freedmen, submits to you a statement of its condition and prospects. Happily, we close our financial year free from embarrassing debt, having received the \$250,000 recommended by the National Council. And yet we presume that the Council did not mean to limit future contributions to that figure, but rather indicated *that* as the least amount, which a work of such urgency and need ought to command. Assuming this to be the intent of the Council, and believing the churches will demand it at our hands, we have not dared to curtail our operations, while we stand ready to enlarge them to any extent that our funds will justify. We would call attention to certain features of our work :

1. Let it be noted that laborers are not wanting, but *funds* to send them forth. While other missionary societies are pleading for laborers, and know not where to find them, we have at least two applicants for every place we are able to fill, and doubt not, if the means were furnished, we could quadruple the number with the greatest ease. And does not the mere fact that God is so unusually moving Christian men and women to this

service, point unmistakably to the field which he is calling upon the church to enter? And need it surprise any one that He should make it our first duty to save those who have been impoverished, imbruted, and heathenized by our nation's injustice?

2. Our primary care is for the physical necessities of this race. Robbed of everything, for centuries, they have come from the prison-house in deep and utter destitution. Thousands and thousands of the aged, worn out in the rice or the cotton-fields, the earnings of a life-time appropriated by another, are cast helpless on the world. What shall be the fate of these, and of the fifty thousand widows, and the two hundred thousand orphans, whose husbands and fathers perished on our battle-fields, if we refuse to bring them succor? The Association distributed, last year, clothing and provisions to the value of a hundred thousand dollars, and yet only reached a tithe of the actual suffering.

3. But as no mere *chance* aid would secure the object we have in view, the Association has undertaken to establish Orphan Asylums in which to gather these fatherless and motherless until they can be provided for in the homes of the humane and benevolent. Many such have perished, and many more must perish without such aid as we are trying, in this way, to furnish. We have two

asylums in operation, one at Wilmington, and one at Atlanta, and shall establish others as soon as our funds will permit. Will our friends help us in this attempt to feed, and clothe, and shelter, and save the "little ones?"

4. We are doing what we can to dispel the long mental night of the race. We had in the field, last year, some three hundred and fifty laborers, and every one of them a teacher, offering letters to the hungry minds of the people. Between twenty and thirty thousand of them were gathered into our schools, and their progress has been a standing marvel to all. Indeed, the mental quickening of old and young is without a parallel. What but the inspiration of the Almighty could arouse a whole race to burst through the fetters of ignorance, and, as one, demand learning and light? Are they not in earnest, when those who cannot attend the school by day, crowd the night-schools after the labors of the day, in pursuit of the coveted meed of knowledge?

5. We have but made a beginning. Thus far the North has given only one teacher to every five thousand of this people. It is evident, therefore, that we cannot hope to send Northern teachers in sufficient numbers to do this work, but we can raise them up on the ground. This, the Association is trying to do by establishing Normal Schools at important centres, with direct reference to fitting colored teachers to carry on, and complete the education of their race. The colored teachers, too, can go where white ladies cannot, on the plantations, into the interior of the country, living in the negro cabins, and "roughing it" in the most primitive way. Normal Schools, therefore, are a prime feature of our work.

6. But over all, and crowning all, is the religious character of our work. Our teachers are all members of evangelical churches, and missionaries to the perishing. They go out to lift up and save a race. They expect to do this only

through the Gospel. Hence the day school is toned and modulated by the word of God. The Bible is our grand text book, its lessons are daily recited and applied to the hearts and consciences of our pupils, and its spirit and principles carried into all the work of our missions. God has wonderfully set the seal of his approval on this work. During the year just closed, scenes of marked revival interest and power have occurred in connection with our schools at Norfolk, at Fortress Monroe, at Savannah, and at Macon. Hundreds in these schools have been savingly brought to Christ. The field is white for the harvest—the laborers are plenty. Will the churches give us the gold and silver to send them forth?

It is a work of *Patriotism*. Does any one suppose we are to save this nation without regard to the colored man? So Pharaoh tried to save Egypt at the expense of the Jew. So we tried to save the Union at the expense of the Slave. For weal or for woe, our destiny is bound up with his. This country is his country, as well as ours. By *his* blood, as well as by the blood of our sons, it has been saved. Help him, therefore, and we help ourselves. It is a work of *justice*. By the wrongs of two centuries heaped upon the race; by the gains we have made out of their unpaid labor; by the prayers offered for the success of our arms; by all their fidelity to our living, our dying and our dead, they ask the payment of this enormous debt. It is a work of *honor*. The faith of this nation is pledged to vindicate the liberty and manhood of the race. Mr. Lincoln pledged it. Mr. Johnson pledged it. The National Congress pledged it. The people pledged it when they invited them to shed their blood to save the country. It is a work of *piety*. The "little ones" of Jesus are hungry, and naked, and perishing. To help them is "to do it unto Him." Africa stretches out her hands to America. She is saying: "The way to reach me is through my sons and daughters, once torn from



my bosom, but restored with the culture of the schools and with the spirit and message of the Son of God."

The world, too, has an interest in the full redemption of these millions. For what can the world hope from us until our Christianity is Christly and just? God has evidently ordained that we go forth to subdue the nations to Christ, as we bear the cross of this crucified race.

Brethren, help us. We are your servants for Jesus sake. We pray you stir up the churches to this good work. Have a share in the blessing of many who are ready to perish. Ask your benevolent to send us money, your Dorcases to send us garments, that we may minister comfort, light and salvation to those wronged and suffering multitudes.

Funds for this object, as also barrels and boxes, should be sent to Wm. E. Whiting, 53 John street, New York. They may also be sent to Rev. C. L. Woodworth, No. 13 Cornhill, Boston, Mass.; Rev. J. R. Shipherd, 29 Lombard block, Chicago; or to Rev. E. M. Cravath, 89 West Sixth street, Cincinnati.

Committing the cause to the Friend of the poor, and appealing for aid to all who love their country, their race, and their God, we shall go forward to the labors of another year.

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From a Minister in the South.

Sept. 24th, 1866.

*Cor. Sec'y Am. Mis. Asso.,—*

DEAR BRO.,—The three boxes forwarded by you, came a few days since, filled with just what we have needed for a long time. We are largely indebted to you and the Am. Miss. Asso., for the interest which you have manifested in our cause, and the aid you have solicited for us. Many hearts will be made glad by the gifts the boxes contain, and I know that the noble Associations, which remember the needy freedmen, will be blessed by Him whose eye is over all our truly and rightly directed benevolences.

Never has there been a time when calls for religious reading have been so numerous. Just as soon as the child or grown person graduates out of syllables into sentences, applications are made for the Hymn Book, Tracts, Gospels and Bible.

Hitherto my supply has been so small that my distributions have been confined to special cases alone. Now I can be more general, and make the gratuities of Christian friends more extendedly known and felt.

To all that I marry I give a Testament or Bible, which is received with that gratitude that bespeaks "a want supplied."

The Question Books have been long needed in the Sabbath Schools, which are increasing as fast as the Day Schools are established, for my policy is "*evangelical*" as well as intellectual. Nor have I any intention of keeping out that pure leaven of vital intelligence which is not only so much desired by the freedmen, but necessary to bring them into their "proper practical relations" as freemen and citizens, both in the Commonwealth of ——— and Israel.

We want no philosophy of the head and infidelity of the heart in our instructions. Our work shall be moral as well as mental, and the elements of a Christian faith shall inspire us. We are laboring for God as well as man,—for the future as well as the present,—for the elevation of the soul as well as the mind.

We desire that you will express to all who bestow even the smallest favor upon our *mission*, for it is nothing else—the gratitude we feel for their remembrances. We ask your prayers that every offering thus sent may be accompanied by the benedictions of Heaven.

We will try to do our duty in the fear of God, trusting in His care over us, and the efficacy He may give to our vineyard operations.

In nothing have we more comfort than the generous grant of the American Bible Society. Already, upon the pulpits

of the several Freedmen's Churches are their large Quartos found, and out of the precious volumes is the Word of God statedly preached. None pay truer reverence to the Scriptures than "the wards of the Nation" the war redeemed. It is sweeter than the honeycomb to them, to be fed from the rich things of the Master's bounty. It is none other than the power of God unto their salvation.—Nothing is so inestimable as the Savior and the Bible which tells them of his love, his life, and ransom. No name so sweet—no book so priceless.

Even the old grey-haired men and women plod along with their alphabet, with the hope that, ere they die, they may be able "to read out of de good book what de Lord says, for demselves." It is touching to hear their expressions of devotion and trust, they are so simple and sincere. Added to their natural desire, I add the stimulus of a promise, "as soon as they can read the first chapter in John's Gespel, they shall be presented with either a Testament or Bible."

We are, in the Sabbath Schools organizing Bible-classes, which are large and interesting. Doubly prized are the donations on that account. The morning of the Sabbath is entirely devoted to instructions out of the Scriptures, and we are encouraged in this enterprise by the united testimonies of young and old to the good derived.

For the copies of the Gospels, and the Epistles of the Corinthians, we are equally thankful. They serve as "Rewards of Merit" to those who make the greatest proficiency in their studies, and each little volume is received as a choice and sacred keepsake.

So are the Tracts—messengers of truth—gladly welcomed by all who are favored with their practical stories and moral parables. I believe in their power and efficacy. I am not aware to whom we are indebted for the Freedmen's Reader and Union Primers, as well as the "Pretty Little Libraries," unless it is to the

Am Tract Society. Whoever it is that has added such gems and requisites to the large contributions to our necessities, we bow our warmest acknowledgements to, and trust we may be often visited with their friendly bestowments.

"Barnes' Cards" are admired by all the teachers, and will be introduced as far as they will go, into our schools. I shall look hopefully to your sending some portion of "the list of books" which was made out when I was in New York, of the "Barnes Series." We are in great need of Primers, Spellers, Readers, Primary Arithmetics, Geographies, and Grammars. We have, too, urgent calls for teachers, and how am I to be supplied? Do, for the sake of those who solicit so earnestly, send me some of your earliest teachers that go into the field, and Bro. Whipple, I am sure "my heart's desire and prayer to God is" that men and women of a true missionary spirit may be sent into my department. I am riding over my parish, (eight districts) and I know the wants of the people, viz., stout-hearted, kind, sympathetic, and christian teachers.

My labors are onerous, yet glorious. Let me give you one of my Sunday operations. First, a ride of twelve miles, then a visit to the Sabbath School, (200 members,) an address to the children, after which, the service of the morning, at which I preach a sermon, then administer the ordinance of Baptism to fifty children, receive into the church twenty-five members, after which administer the Sacrament, or the Lord's Supper, and marry four couples, then return home, 12 miles.

This is but a sample of the duty that devolves upon me as often, almost, as the Sabbath comes, and as long as my health is spared, I shall continue to labor through "the heat and burden of the day."

All this evangelical work is accomplished without any expense to any religious body North or South, and the charges



or travel paid out of my own purse.— Hear you our Macedonian cry, “come over and help us?” May I not hear from you soon, and will not the Am. Miss. Association feel that my Department is worthy of consideration? Has my recommendation relative to assistance for the colored men named in my last, been favorably received? With desires to be remembered to the brethren, and with repeated thanks, I remain,

Your's in Christ,

### NORTH CAROLINA.

[Miss Elizabeth James, a teacher at Roanoke Island, has been taking quite an extensive tour on the main land. She finds and reports much suffering among both white and colored, a part the result of their own ignorance and folly, and a part the inevitable result of the habits of their former life. The old planters are often unable to secure profitable labor from their former slaves, and predict that they will fall away as the Indians have].

I found, in Martin county, a *Northerner* who had purchased a farm and commenced farming under the most unfavorable circumstances. It had been running wild during the war, was growing up to pine trees, fences destroyed, ditches filled up, &c. &c. As he had built a steam mill by a gushing river, and was doing a good business there, he could not be present daily at his farm; so he hired an overseer, called the colored ones together, and said: “I want laborers. I intend to cultivate so many acres in cotton. This man will oversee the work, not to oppress, but to encourage and direct. Those who work well shall be paid well. Those who do not, will be immediately paid and discharged.” The men were pleased, have done well, and are now picking such a crop of cotton as the astonished natives never saw before. They say, “The niggers will work for him because he is a Yankee.”

I said to an old planter, would not your people do better if they had some one to oversee, direct? He replied, “It would not do for me to have an overseer.” Others said the same, and it is true. They

have abused the power, and not a colored person would work for them if they employed one. Yet they cannot think for themselves and keep steadily on with their work unassisted by superior intelligence. Thousands of acres are lying waste in all directions on the main land, and here, on this Island, are a thousand people who have nothing to do, and who, if they would go over and labor diligently, would have one half of all they raise. Encouragement from Northerners will do much towards bringing this about.

Teachers, I trust, will soon be scattered through all these towns and counties—for they are needed everywhere—will use their influence in this direction. They desire to be educated, are *pleading* for teachers, and say, “We will help, we will do what we can,” but their squalid poverty will prevent their doing much at present. They would build school houses, but they would be mere shanties covered with rough boards. The teacher, forgetful of self, would enter with zeal upon her work, unaware of the many currents of air that were passing swiftly through, until, prostrated by chills and fever, the vigor and elasticity of health would be gone, perhaps for months. This would cost *too much, too much!*

There is a fearful dearth of religion among all classes in every place through which I have passed. The whites are disheartened, provoked, *ruined* by the war; say they *cannot* do right.

Their church buildings are destroyed, their horses carried away, their very *wearing* apparel taken from them, their cooking utensils destroyed, and in thousands of instances their houses burned, they living in their kitchen or some out building, suffering for the necessities of life. Those who never brought water to wash their hands before the war now cook their own food, feed their cattle and *swine*; nay, dig and work in the corn-field and potato patch, and those delicate children who were each dandled by a colored nurse now hoe corn all day long,

save two hours in the heat of the day. They *must* do it, or they would starve. Their clothing is *homespun*. They raise cotton, and card, spin, and weave it *themselves*. It is all they can *get*. They have no money. And when they see a Northerner, they *feel*, if they do not *say* it, "You Yankees are the cause of all this," and they *hate* us. I *knew* all this before, but I have seen it, and I feel it now. It is impossible not to feel deep sympathy for these suffering people, and, more than all, they feel their utter inability to educate their children.

An interesting and educated lady—a widow—the owner of a large house, farm, &c., &c., and the mother of a family of beautiful children, after an hour's conversation with me, looked up suddenly so meekly and said, "Let me ask you one question?" "Certainly." "Do you want—you Northerners—that the negro should go ahead of our children?" "Why, madam, such a thought never entered my head. Don't you see you have all? they nothing. You have the land, the houses, the power, the influence, the education. We help those because they are unable to help *themselves*." "Ah," said she, with a look of the deepest sorrow, "my children can never be educated. They have to hoe corn for food, and spin and weave to get their clothes. Very few white children *can* be educated among the present generation. I do not see how they can ever be again."

In one town where I spent a sabbath, and where there were four church buildings, there was *no meeting in the town* for whites or blacks. The blacks are not permitted to have a meeting there but *once a month*; not even little prayer-meetings in their houses. Teachers who were disposed and willing to bear persecution, could do much for them.

It is very sickly all through the country now; would not be safe for any stranger there for weeks to come.

In every place through which I passed, I had an urgent invitation from the

blacks to remain, and many from the whites. There are, of course, many large fields for missionary labor. I have not decided yet which I would choose. I expect to hear from them and do so in a few days, and will then submit it to your judgment. Every colored person is to be removed from the Island within three months. Every teacher but myself has gone, and *one* is needed till the people go.

## KENTUCKY.

For the American Missionary.

DEAR BROTHER:—I know that you friends of liberty and righteousness look with some solicitude to the mission fields in Kentucky. You, with many others, distrust Kentucky. If we look at her through the guise of "State sovereignty," we may. But if we reflect that by this late war we have brought the nation back to the purpose of our fathers—a "firm national government," and that Kentucky is only a thirty-sixth part of the whole; if we look at the apparent purpose of God in the sweep of events on to universal freedom, then we may have the assurance of hope. There may be local and temporary opposition, but that is as the slender sapling before the mountain avalanche.

But I see that I am talking as though Kentucky had nothing but opposition. We must remember that there are here fifty odd thousand young white men who went, as *volunteers*, into the Union army; that these, with their thousands of relatives and friends, have had a lesson which nought but the slaveholder's rebellion could teach them; that these are daily growing more and more in sympathy with free institutions and a radical Congress, and a proper expression of their sentiments is found in the late Union Convention of Southern Loyalists, which was held at Philadelphia\*; that there

\* We hear that Attorney General Speed left the chair rather than vote for universal suffrage. We hope this is not true.



are here two hundred and thirty thousand colored people who did not need any additional experience—they were from the beginning on the side of loyalty and freedom. These, physically and intellectually, are the best developed colored people in the South. This was the testimony of General Thomas and many others. The nurture of these white men and these colored men is an important work for the future of our country and the the kingdom of Christ. To this end we have been struggling here to build up a Christian school equally open to both classes—white and colored. The third term of the school is now in session. About half the school are colored. The issue of educating the two classes together has been fairly met, and the people of the community have made up their minds. A majority of the white voters decided to give us trustees who were in favor of using the district house for our mixed school, until we could erect buildings of our own. We have two such as recitation rooms.

We need means by which to erect a good boarding hall.

The presence, a short time since, of small-pox in our vicinity has hindered many from coming. The disease is passing away.

Threats have been made against this place. This also has intimidated many. This very malice of men is giving the place quite an advertisement.

Whatever these "rebs" may do in other places, they do not disturb us by any acts of violence. The viper has been on our hand—has been shaken off—we yet live. The mobs have changed their minds; if not to Christian faith, at least to superstitious regard.

We feel confident that with adequate means we could, under God, do here a good work.

During the last vacation brother Rogers and I traveled a short time in some of the northern States. We have the promise, in one place, of an endowment of ten thousand dollars. The proceeds of

this we shall receive annually. This will aid us in the support of a teacher, but does not afford us any help for building purposes. We lack shelter for those ready to come. We had some other smaller subscriptions which we will publish in your journal when collected.

At Camp Nelson there is now an opportunity to buy the farm on which the refuge buildings were erected, and with this the building we sought to obtain twelve months past.

Ten thousand dollars would now secure to us one hundred and ninety acres of fertile land, with about thirty cottages and one large "Superintendent's building." Most of this farm could be sold out into lots to colored men so as to refund the money to the one who will advance it, with a fair per cent. in addition. We can reserve a small portion of the land and the large building for recitation rooms. With the cottages many families would at once have homes. Other lands would soon be bought, and then would be in the Centre of Kentucky a nucleus which would be felt for good. Is there not some one of God's stewards who will advance the ten thousand? We think it can be returned in a short time.

Settlements could be made in other localities if we had a company of men who would buy up large tracts of land, and then sell on a small advance to these people. They will be oppressed until they shall get homes.

We have access now to large congregations of these colored people in this and adjoining counties. The congregations of white people in Jackson county are very encouraging.

There is an open door here that no man can shut. Let us praise God for such.

JOHN G. FEE.

From the *Boston Recorder*.

#### THE UNION COMMISSION.

The special Committee of the American Freedman's Union Commission, of which Rev. O. B. Frothingham is one, being apparently not quite satisfied to have that gentleman's

utterance on the subject of educating the Freedmen, on which we commented, go out as the views of the Commission, have published in the *Independent* a communication on the subject, over their joint signature. They begin with the inquiry, "What will best promote the cause of popular education and pure religion," and declare that the necessity of both is recognized; that "neither can take the place of the other; that education unsanctified by religion, issues in infidelity and anarchy; religion without education begets superstitiousness and despotism."

But Mr. Frothingham said that a knowledge of divine teaching, and the Word of God, rendered a person less qualified to teach letters; that Unitarians and Universalists might mingle their religious teaching with educational instruction, but not so evangelical men. Has Mr. Frothingham changed his views on this point, or are they only held in abeyance out of respect to some of his more Orthodox associates? Or is the explanation to be found by supposing that by "pure religion" the Committee mean only what Unitarians, Universalists, and Evangelical Christians, hold in common? If this is the explanation, the matter, in reality, stands where Mr. Frothingham has placed it, and the Committee, as a whole, no more than Mr. Frothingham, wish evangelical religion mingled with instruction in letters.

We are inclined to this view of the matter from the subsequent reasoning of the committee. They say,

"The religious denominations may undertake the double work. They may plant the parochial school by the side of the church; they may teach at once the rules of arithmetic, and the lessons of the catechism, the laws of grammar, and the doctrines of theology.—Such a system gives parochial schools. On the other hand, the various religious denominations may assume as their peculiar province, the work of religious instruction. To that they may confine themselves, while the whole community unites, in a common effort for the education of the masses, not only in secular knowledge, but in those precepts of morality and teachings of the Christian religion in which all agree. This system gives the common school. It is the almost universal system of Protestant Republicanism."

But does the fact of their being under the direction of evangelical religion make schools parochial? Did not the common school in

this country begin under evangelical influences? Does not the institution owe its origin to evangelical religion? And why may it not be continued under this influence and yet be the common school? Where all classes of the community are taxed for the support of these schools, it is very proper that the religious teaching in them should not be such as to give just offence to any denomination.

When a school system is established, each denomination is supposed to be able to provide for the religious training of its own children. But when schools are supported by the contributions of evangelical Christians, among a people which stand greatly in need of religious instruction, and where previous training has been, to a large extent, under the evangelical denominations, why should the religious instruction common to these denominations be excluded from the schools? Is there one colored man or woman in a thousand among the Freedmen who objects to having their children taught all the religion which an evangelical teacher would wish to impart? Do the whites at the South object to having the Freedmen taught religious truths common to evangelical churches? This we think is the case to a very limited extent, especially among those who are willing to have them educated at all. They are taught these truths from almost all the pulpits in the South.—Why should any object to their being taught them in the schools? So far as the community to be benefited by these schools is concerned, there is no objection to the teaching in question. On the other hand, the desire of such religious teaching is as general as the desire to be taught letters.

Why, then, this strenuous effort to exclude evangelical religious influence from these schools? Why should evangelical denominations be desired to confine themselves to what is termed "their peculiar province" of teaching religion, ignoring the instruction of the youth in letters, and join with those opposed to such religious instruction in supporting schools from which such instruction is excluded?

The blacks themselves ask for such instruction; the whites do not object to it. Evangelical men at the North, and those who act with them in the support of evangelical churches, desire it. The only men who ob-



ject to it are those who wish to exclude evangelical religion from the community.

Did the imparting of such religious instruction as is common to evangelical Christians, prevent or hinder the introduction of schools at the South, the objection might be valid; but we submit that there is no good reason to believe this to be the case. The South is open as widely to the schools of evangelical Christians, as it is to those of any class of persons, and, we believe, more widely. The Am. Missionary Association employs as teachers, members of evangelical churches only, and their ability to open schools is limited only by their means. They have now over three hundred teachers in the field, giving instruction to some eighteen thousand pupils, and had they the means, they could at once take under their care the seven hundred teachers, and forty thousand pupils of the Union Commission, putting an evangelical teacher into every school, thus saving all the expense of running the Commission, while at the same time they would do the work at a cheaper rate per teacher.

The Committee dwell at great length on the distinction between what they term parochial schools, i. e., those established by churches, and those established by themselves, which they term common schools, going to European countries for their illustrations. But why are the schools established by the American Missionary Association any more parochial schools than those established by the Union Commission? The one is not an ecclesiastical organization more than the other. Both are voluntary associations; the one, under the control of evangelical men; the other, having some evangelical men as officers, is worked mainly by men not evangelical; the one sends out as teachers none but members of evangelical churches; the other, while most of its teachers are members of evangelical churches, send out Unitarians, Universalists or Hicksite Quakers, some of whom deny the inspiration of the Bible; and yet it 'jealously maintains their unsectarian character, not allowing the tenets of any particular denomination to be taught in the schools.' Nothing to which any of these denominations object is to be taught in the schools. Such schools the committee style "strictly unecclesiastical, yet genuinely Chris-

tian," thus endorsing views common to Unitarianism and Universalism as *genuine Christianity*, and claiming as an organization to be unsectarian. And yet on this ground, all Christian denominations are called upon to give up their schools, and confining themselves to missionary work, combine in one "national and unsectarian organization," which asks that its agents may be welcomed to all evangelical pulpits, that they may urge its claims. Ought our churches to do this? Can the work which they wish to accomplish in the South, be done under such auspices?

We give the Committee credit for honesty of purpose in what they have written; their presentation of the matter is less bold than that of Mr. Frothingham; it is official, thereby enabling the public to understand the animus of the Commission; but we do not see that they differ in principle from their coadjutor, who had already spoken.

The above remarks are made in no spirit of antagonism to the Freedmen's Aid Commission, as such. They have the same right as any other organization, to endeavor, in their own way, and on their own principles, to carry the means of common education to the South. It is only when, dignifying Unitarianism and common morality as "genuine Christianity," and disparaging the labors of our churches in the same work, they ask us to abandon it, and pass it over to them, that we speak; believing that our churches when approached with such a claim, should have the matter placed before them in its true light.

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CAN THIS BE SO?—The wonderment of those who exclaimed, "Is Saul also among the prophets?" must be exceeded by the sensations experienced by those who read the following. Henry A. Wise, Ex. Governor of Virginia, in a lecture at Norfolk for the benefit of the southern churches, made this extraordinary declaration:

"He is, I fear, an infidel who doesn't see that the fire and sword of this war were sent from heaven. God knew that we could be torn away from our black idol of slavery only by fire and blood and the drawn sword of the destroying angel of war. He sent them, and we ought to praise the Most High that he did not send worse plagues, like those of Egypt, against whatever weakness or wickedness we clung to like Pharaoh."

# American Missionary.

NEW-YORK, NOVEMBER, 1866.

## SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

## ANNUAL MEETING.

The Twentieth Annual Meeting of the American Missionary Association will be held in Galesburg, Illinois, commencing Wednesday, October 31st, at three o'clock P. M.

The reports of the Executive Committee will be presented Wednesday afternoon. The annual sermon will be preached in the evening, by Rev. H. M. Storrs, D.D., of Cincinnati. The Lord's Supper will be administered Thursday afternoon. The Meeting Thursday evening will be addressed by several gentlemen.

All the meetings will be open to the public, and friends generally are invited to be present. Much interesting information may be expected from the work among the Freedmen, and in relation to the general condition of the South.

## OUR THANKS AND OUR APPEAL.

With gratitude to God, and thanks to its patrons, the American Missionary Association announces that it has received during the past year a little more than \$250,000, the sum named by the Congregational Council at Boston. The precise amount of its cash income from all sources, at home and abroad, for the fiscal year ending October 1st, is \$251,299.16, besides \$105,441 worth of clothing and supplies, making an aggregate of \$356,740.00.

Encouraged by our liberal income during the year, and impelled by the constant and heart-moving appeals from the South, we have expended our funds as fast as they have come in, and have even somewhat exceeded them. We have clothed the naked, we have opened asylums for orphans, we have maintained schools for children and adults, and have preached the Gospel from the pulpit and in the day, night and Sunday schools, by the lips of the minister of the cross and of female missionaries and teachers; and are commencing the training of colored teachers, and the establishment of high and normal schools.

Shall we be enabled to continue these operations? Or shall the multitudes of naked and shivering ones who still need help, be left to perish? Shall these orphan children who have been rescued from death and moral degradation, be turned again into the streets? Shall these thousands of scholars, whose progress has been as astonishing as it is gratifying, be denied the knowledge they so eagerly seek? Shall those so hungry for the written word and preached gospel, be left without the intelligent Christian instructor? Or if these are not wholly denied shall they be inadequately and precariously furnished? Nay, should we not have the means of greatly enlarging our work at the South? Have not the results of past labor with God's blessing, more than equaled our anticipations? Has



not Providence blessed abundantly our patrons, and made them richer for their giving? Are not the workers ready, and the Freedmen calling for helpers?

We could enlarge our work four-fold, if we had but the means, and every dollar would be effectively employed. We have applications from ministers and others, and entreaties from hundreds of educated, refined and christian women to send them into the field; and on the other hand the calls from the South are so urgent, so touching and so promising of immediate, permanent and glorious results, that we know not how to resist them. Are not these appeals the call of God, not to us only, but to his people, as well? It is the burden and the grief of our position as officers of this Association that we are compelled to close our ears against so many of these appeals—solely for the want of adequate funds. Are we not impelled to make *our* appeal in turn to those in this country, and across the water, whom God has blessed with the means and the hearts to aid us?

We must continue the work begun, trusting in the God of the poor, and in the liberality of his people; but may we not anticipate such a response to our call as will warrant us in greatly enlarged operations?

Our school-year has just begun, and our expenses, with the utmost economy, are unusually great at this time. We therefore earnest-

ly beseech those churches and individuals that were "forward" and "ready a year ago," to lead on again in the early and prompt remittance of funds; and we trust that their earnestness and zeal will prompt other churches and friends to imitate their example.

#### THE CATHOLICS AND THE FREEDMEN.

The *New York Tribune*, of October 10 has a letter from Baltimore showing that the college "de propaganda," at Rome, are waking up to the importance of securing a foothold among the Freedmen. A council of Roman Catholics is now in session at Baltimore. The *Tribunes'* correspondent says:

The consideration of the condition of the Freedmen was pressed upon the council by a letter from Cardinal Barnabo, Prefect of the Propaganda at Rome. The points to be discussed are the appointment of an Apostolic Prefect, with Episcopal powers, for the special superintendence of missions among the blacks; the erection of separate churches for those people; the admission of colored men to the priesthood; the establishment of convents of colored nuns, and of schools for children; and finally the introduction of congregational singing in the vernacular into negro churches. What changes these would be for a council of Baltimore to effect!

#### AMERICAN COLORPHOBIA ABROAD.

Rev. W. W. Patton, D. D., writing from Switzerland to the *Independent*, gives the following instance;—

An occurrence at Lausanne, the other day, shows that colorphobia has not ceased to afflict Americans since the war. Some travelers from our country experienced a severe attack, a week since, on seeing a colored man sitting at the *table d'hôte*, at the well-known Gibbon Hotel, in that beautiful city; and they immediately notified the landlord that either they or the colored man must leave. The landlord was weak enough to yield to their bluster, and the colored traveler was compelled to seek another hotel. As no prejudice against color exists in this country, and as Christian people here find it difficult to understand its existence in our land, it may be conceived how the American character suffers by such displays of meanness. I am happy to say that, in some of the largest and most fashionable hotels in Switzerland, I have

seen the colored traveler received on a perfect quality with others; though it is true that, out of simple curiosity at an unusual sight, I saw a crowd of the common people following a very black negro along the streets of Geneva.

AUXILIARY TO THE AMERICAN MISSIONARY ASSOCIATION, in its work among the Freedmen, formed in Switzerland.

Mr. Patton, in the same letter as above' says:—

While upon this topic, it may be well to state that yesterday a meeting of much interest was held at Geneva, in one of the public halls, in behalf of the work among the freedmen, as carried on by the American Missionary Association. The idea of combining religion and education, wherever it can be done without the action of the state, and thus without infringing rights of conscience, strikes the minds of Swiss Christians with peculiar force. They have no sympathy with the views recently expressed in a communication to the *Independent* by Rev. Mr. Frothingham, in favor of a total divorce of these two great powers, in the efforts made by benevolent societies for the freedmen. That the Bible should be given with the spelling-book, that the Gospel should be the accompaniment of emancipation, and that charitable aid should be in the name of Christ, seem self evident ideas to a Christian people. At the meeting just mentioned, Rev. Dr. Merle D'Aubigne presided, and made an admirable opening address, after which the writer had the painful pleasure of speaking by the aid of an interpreter, wishing the while that the day of Pentecost would return with its gift of tongues. But the Rev. Mr. Bost, taking up each topic as it was discussed, succeeded in rendering the address into French, to the satisfaction of the audience. The result was the organization of a committee auxiliary to the American Missionary Association, with Dr. Merle D'Aubigne, the historian of the Reformation, as its president, supported by several ministers and laymen of influence.

From one of our Superintendents.

The suffering among the poor, both black and white, will be very great the coming winter. Every day poor whites beg me for help. They must have help or starve. A colored child at Ft. Anderson died of starvation last week. The capacity of our asylum will be tested to the utmost. Can you send more clothing for women?

From a Bureau Officer to a Secretary of the Association.

In the present state of things I cannot well leave. I am watching with intense interest the effect of stopping the rations from the hungry mouths of over 2,000 destitute. It is a sore lesson; but to continue this system of rations is far worse. I have, under existing orders, great responsibility.

[Rev. S. S. Ashley, writing in view of the necessary limitation of the number of teachers, says:]

A CRY FOR HELP.—If the proper exertion is put forth we shall have in our schools next term, which commences on the first Monday in October, twelve hundred pupils. I asked for twelve teachers, one teacher for one hundred pupils. I am told I may have eight! *Mirabile dictu!* And what then? Why, either I must forbid school to three or four hundred souls who are hungering and thirsting for knowledge, or break down the health and perhaps destroy the precious lives of these teachers, literally crush them into the dust. One teacher for one hundred and fifty scholars! What school committee at the North would dare to lay such a burden on their teachers? Would not pulpit, press and people cry out against such cruelty? And yet, in this enervating climate, with insufficient material and uncomfortable school houses, I am required to undertake the painful task. How can I do it? Can you not utter a cry so loud that the churches will, by giving a little more of their silver and gold, render such a proceeding unnecessary? Do, if you can.

Yours, very truly but sorrowfully,

S. S. ASHLEY.

WILMINGTON, N. C.

This is a copy of a letter dictated by an old negro preacher, who saw Gen. Howard when his Division of Sherman's Army passed through South Carolina, and sent to Gen. H., last February. Is it not Apostolic in style, and a sure evidence of the knowledge which even a



slave or "nigger" may have of the dialect and sentiment of the religion of Christ?

B. F. W.

DARLINGTON, S. C. Feb. 19, 1866.

GENERAL O. O. HOWARD :

Dear Sir:—I desire your health in greatness, and gladly would I see you, if it laid in my power, eye to eye and face to face. I am the same man that provided you a supper and preached for you at your Headquarters at Jacob Kelley's plantation, on Lynch's Creek. If it goes well with you I would be glad to get your id, as I am not able to walk about, and want to preach.

May the blessings of that God, who created all things by Jesus Christ, rest upon you richly, that you may be blessed in all your undertakings, that, when life shall fail on earth, you may dwell with God in Heaven. Amen.

So fare you well.

Your obedient servant,

ANTHONY KELLEY.

Letter from Alabama.

MONTGOMERY, Ala., Oct. 3, 1866.

Dear Bro.: I notice by the American Missionary of this month, a donation of \$3,000 towards the establishment of another Orphan Asylum for the Emancipated. Permit me to bespeak your careful consideration of the wants of the orphans of this State, in your appropriation of the fund thus furnished. The central portions of Alabama are more densely populated with negroes than perhaps any other portion of country of like extent in the South. Much destitution and suffering exist among the cast-off and orphan children through all this region.

An *Orphan Asylum* located here if properly conducted, would bless as large a number of homeless little ones here, as can well be found. The friends of these orphans have been casting around for help for them, and the letter in your paper which I have just read, suggests to me that possibly this may be a providential provision in their behalf.

MEMPHIS, TENN.

LINCOLN CHAPEL.

Some friend has sent us from Denmark, Iowa, a brief account of an address delivered there by E. O. Tade, a missionary of this Association in Tennessee, from which we make the following extract.

Christian chapel was filled on Sunday night by a highly intellectual audience assembled to listen to Rev. E. O. Tade of Memphis. On being introduced to the audience he expressed his gratification at seeing the faces of so many who knew him in this city years ago as a student of Iowa College. For two years past he had been laboring in Memphis as a missionary to the Freedmen and had enjoyed excellent opportunities for ascertaining the real religious and moral condition of the people, white and black. The great want of Memphis as of Tennessee and the whole South, is *vital Christianity*—that principle of faith in God which acknowledges responsibility to God in every relation of life, and thus makes religion practical, and esteems it as of sufficient concern to direct and control the whole life. For want of this the South presented a striking and painful contrast to the North. This point was illustrated at some length by the speaker. Then he described the condition of the Freedmen—their desire to acquire property and eagerness to learn to read, and showed how with all these good qualities and virtues were intermingled the vices which were inseparable from the system of slavery in which they had been raised. To reform these vices and to make the colored race a useful and desirable element in the nation, Mr. Tade urged that religious instruction, education, homes and *votes* were absolutely essential. The first two must now be largely provided from the North, the third is offered under the homestead law—and the last—when? Mr. Tade stated that his efforts were and are directed to the establishment of an institution of learning or system of instruction in or under which colored men may be qualified to do the work of teaching and preaching to their race. As an aid to this he built the "Lincoln Chapel" in Memphis; an edifice burned down by the rebels during the recent massacre. The speaker gave a graphic picture of the scenes enacted during those terrible three days and nights, and showed how cruelly the negroes had suffered. His total loss reached a value of \$2,000—in the burning of the chapel, his clothes, a six months stock of family groceries, library, etc. But his work still goes on. The chapel is being rebuilt and he returns to labor in Memphis again.

Such is the bare outline of this deeply interesting address, which we could wish had been heard by every friend of Christianity or

of humanity in this city. Especially do we wish the earnest pleadings of the speaker for the ballot for the colored man and for justice to the race could have been heard all over the State.

### COLORED EDUCATIONAL CONVENTION IN NORTH CAROLINA.

*A league for mutual protection to be organized.*

We are glad to see the colored people of the South moving in the direction indicated by the following resolutions. We hope that this example in North Carolina will be followed in other states.

The Colored Educational Convention held at Raleigh, N. C., a few days ago, was addressed by ex-Governor Bragg of North Carolina. The reports of his remarks in the *Standard*, says: "His discourse was on morality, education and religion. He urges the people to industry, sobriety and honesty. He also spoke touchingly on the late war, of the present position and feelings of the most intelligent classes of both races, and in conclusion strongly urged upon them the importance of acquiring knowledge and wealth."

The following important resolutions were adopted:

Whereas, In the counties of Jones, Duplin, Craven, Hyde, Halifax, and many others in the state outrages are committed, such as killing, shooting and robbing the unprotected people for the most trifling offences, and, in frequent instances, for no offence at all; and Whereas, In most cases, criminals who wantonly commit these deeds are permitted to roam freely at large without arrest for their crimes, even in places where these crimes are perpetrated; therefore be it

Resolved, That the colored people in every county, district and village throughout the state form themselves into auxiliary leagues, which leagues shall be connected with the state organization, its bureau being located in Raleigh, N. C., and whose duty it shall be to receive reports from the auxiliary leagues, or from the people, and communicate them to headquarters, and such newspapers throughout the country as it may deem fit so that the government and world may know of the cruelties inflicted on us, and by the disadvantages under which we labor.

Resolved, That we, the representatives of the colored people of North Carolina, appreciate with profound gratitude and endorse the action of the Thirty-ninth Congress in the passage of the Freedmen's Bureau bill, Civil Rights bill, and Constitutional Amendment, hoping that a like spirit of justice and humanity may govern the acts of the fortieth

session, until legislation shall protect equally the rights of all American citizens, without regard to race or color, for which we shall ever pray.

Whereas, The unreconstructed states regard taxation without representation as unjust and not in conformity with a republican form of government; therefore

Resolved, That we, native born, colored citizens of North Carolina, regard the same principle as applicable to us in every relation, unjust and in direct violation of the sacred rights of American citizens.

Whereas, In the different counties in this state, our children, the dearest ties of which bind us in domestic life, and which makes the ties of home endearing, are ruthlessly taken from us and bound out without our consent; therefore

Resolved, That we earnestly protest against such violations, and will do all in our power to prevent its further continuance.

### THE AMERICAN BOARD.

The American Board of Commissioners for Foreign Missions met at Pittsfield, Mass., on Tuesday afternoon, Sept. 25th, President Hopkins in the chair. From the report of the Home Department it appears that fourteen corporate members have died since the last annual meeting. Seven ordained and ten unordained missionaries have entered and returned to the missionary work.

The following is a general summary of the present condition of the missionary work, under the care of the American Board.

Number of Missions, 20; Stations, 104; Out-stations, 421.

Number of Ordained Missionaries (5 being physicians), 139; Physicians not ordained, 4; other male assistants, 3; female assistants, 168; whole number of laborers sent from this country, 312; number of native pastors, 62; native preachers and catechists, 266; school teachers, 290; other native helpers, 197—815; whole number of laborers connected with the Missions, 1,127.

Number of Churches (including all the Hawaiian Islands), 194; Church members, 23,240; added during the year, 1,119.

The Treasurer's report shows that the income of the year has been \$446,942.44. There is a balance in the Treasury of \$6,606 97.

The venerable Dr. Anderson, after more than 44 years' connection with the Board, declined a re-election as corresponding



secretary, in a letter of great historical interest, indicating the general progress of the Board. Two checks for \$10,000 each were presented to Dr. Anderson, one from friends in New England, and the other from friends in New York.

Among the resolutions passed by the Board, was the following relative to the Freedmen :—

Resolved That in view of the Providence of God which has laid upon this generation the duty of instructing the descendants of the African race in this country, this Board heartily encourages all wise and benevolent endeavors to extend the benefits of education to the Freedmen, and especially the establishment of means of extending them the benefits of Collegiate and Theological training as the reliable agency for providing them with competent teachers and preachers of the Gospel, and of preparing them to engage in the evangelization of the African continent, a work to which our best sentiments earnestly incline us, and one which, under the present mode of operation is, and must be, slow and discouraging.

#### CONGREGATIONAL MISSION TO NEW ORLEANS.

The *Home Missionary* for October contains "a sketch of the Mission to New Orleans" written by Rev. W. T. Eustis, Jr. of New Haven, from which we make some extracts. He says,

I have been often asked: "Who composed your congregation? Had you any Southerners?" An imperfect list of some among those who have identified themselves with the enterprise by renting pews, shows sixteen wholesale merchants, who regard New Orleans as their home and who have resided there from one to three years, a lawyer, and three planters. Of old residents there are three merchants, a judge of the Supreme Court, a lawyer, and five other householders of different vocations. Out of thirty four names that I recall among those already hiring seats—and these are only a part—thirty have families residing with them. Their ability and self-reliance is indicated by taking of pews, at the commencement of the hot season, to the amount of nearly three thousand dollars, annual tax, and paying to the first of next January in advance. A Sabbath school in the neighborhood of one hundred has been gathered, and a plate collection of sixty dollars was made to pay the expense of the organization. Gentlemen connected with the

society also subscribed liberally for the purchase of a cabinet organ.

On Sunday, April 15th, a church of twenty-eight members entered into covenant with God, and were recognized in a service whose solemnity will never be forgotten by the participants, while between seventy and eighty united in the sacrament of the Lord's Supper. On Sunday, March 6th, four were admitted on profession of faith in Christ, two heads of families, one married lady and one young lady, all Southern born and bred. Thus, by the blessing of God, a christian congregation, was gathered, and a christian church organized in New Orleans, within two months, having provided among themselves ample funds to meet their current expenses until next January, when the pews are to be re-let. Letters recently received contains testimony to their continued prosperity.

He then shows the advantages of this effort to establish a congregational church there;

1. In confirming loyalty.

2 In defeating the schemes of the rebellion.

Under the last heading he says,

The enterprising man who went there with Northern habits entered a house of worship to listen to ministers who taught that slavery was a divine institution, to be conserved at all hazards, and the churches have been largely replenished by the corruption of Northern piety, under the influence of such instructions aided by the power of society. A New England church taps the fountain which has filled these cisterns, nearer the source, and the numbers who would possible have ere long felt under the necessity of succumbing to, rebel dictation, in order to preserve the forms of religion for themselves and their children, hastened to this open sanctuary. The following extract from a discourse on leaving the pulpit indicates the importance of this influence, as appreciated on the spot:

"Especially in your circumstances is it important that you should cultivate a cheerful and pleasant intercourse with one another. A ban has been laid, in many congregations, upon those who sustained the Government of the United States in the recent struggle, and an attempt has been made to deprive them of all standing in the community, and especially to rob women of any courtesies outside of her own household. This christian communion flanks that movement and compels a retreat, for loyalty has a christian home, while respectability, comfort and happiness are not solely at the disposal of those who have hith-

erto made every neck bow to their Dagon. We are thus doing a good work for all who join other congregations, by delivering the stranger from the necessity of either living in a hermitage or begging admission to society by the sacrifice of moral principle. . . .

This extract indicates the quality of the work which is to be done by this organization, whose effect is already discerned. There were householders whose guests and dependents frequented places of worship which they themselves would not enter on account of the avowed disloyalty in the ministrations. The opening of this sanctuary permitted these gentlemen to conduct their families to the house of God, and the result was eminently happy.

This establishment of social independence destroys the last hope of the rebels, by demolishing their vaunted aristocracy, and enabling our sons and daughters to retain their independence and integrity. Yet the crowning excellence of this movement, so far as relates to the political and moral conservation of the country, is,

*Thirdly*, its influence in producing a real harmony of sentiment, a vital unity, and therefore, a stable peace.

[After alluding to the ignorance of the whites, in relation to the sentiments and condition of the North, and the necessity of their enlightenment, he thus speaks of the Emancipated people.]

Turning from the whites, we find among the emancipated a general though not universal loyalty, while the free colored people in New Orleans include some of the most arrant rebels. The freedmen are gradually attaining a clear conception of their duties and privileges; yet they must be trained in the practice of morality, of honesty, and of regard for the marriage covenant. It is absurd to clam for them an instantaneous elevation above the vices consequent upon their years of slavery. Perhaps their gravest difficulty is in the moral and intellectual degradation of their own religious teachers. Heretofore, the only position which afforded any opportunity to the ambitious in bondage was the office of the preacher, and hence, as we should reasonably infer, this leadership was often assumed by men of low principle who, having no means of education, are now disposed to hinder the instruction of their own people, dreading the mischief which will otherwise ensue to their own popularity. . . .

The christian assembly worshipping God and listening to the truths of the Gospel, while professing the faith of the New England Pilgrims, is a solid, unanswerable testimony that the war has not been concluded by the independence of the Southern Confederacy. The simple proclamation of the true Gospel, in its freedom, is a higher and grander proof of the triumph than a bronze statue of President Lincoln on Lafayette Square. We did not assemble by night, in an upper room, through fear of the Jews, but in open day, free citizens in a free State, our claim consecrated and our rights sealed by twenty thousand graves of our brave soldiers in the neighboring cemeteries; and their trophy was not the tinsel wreaths which the sun and wind and rain deface and tear, but this living church of Christ and its pure Gospel. So long as that church maintains its forms, its freedom and faith, we have an assurance of victory that will silence the boasting of the vanquished.

### THE SPIRIT OF THE SOUTH.

WASHINGTON, Wednesday, Oct 3, 1866.

Brevet-Major J Jones, Superintendent of the Freedmen's Bureau for Northern Alabama, who is now in Washington, says the people of that section are anxious for a peaceful settlement of our national difficulties, and accept the present condition of affairs in good faith. Their treatment of the Freedmen is humane and honorable, and they entertain no malice toward Northern men who are not offensive. Business is being re-established, and the plantations have produced bountifully, and enterprising men from the North are prospering.

### SHOOTING A NEGRO FOR SPORT.

A correspondent informed us that three men, two whites and a negro, residing near Holly Springs, Miss., were recently returning from Memphis. They stopped for dinner at a bridge on Cold Water Creek, when the white men ordered the negro to bring them some water. While he was stooping down to dip up some water they fired upon him, but not so seriously as to prevent his getting into the woods and making his way to some neighbors, to whom he told his tale, the facts of which have since been corroborated. The negro is still living, and has endeavored to obtain a warrant for the arrest of the men who fired upon him, but had not succeeded at last accounts. The white men are his near neighbors, and belong to the chivalry of that section of the country. They claimed to have fired upon the negro in sport, as a mere matter of pastime.—*Memphis Post*.



## A COLORED PREACHER ASSASSINATED IN MISSISSIPPI.

The following report of the cowardly and infamous murder of an innocent man at Coffeeville, Miss., void of offence, save that of instructing his people, is but another manifestation of "My policy" in the South. "Murder the scoundrels, the President is with us," is the watchword that nerves the arm of the assassin, wherein and whenever the slightest provocation cites a victim:

*From the New York Tribune.*

A mysterious occurrence took place here about ten days ago, that has not yet been unraveled, and it is probable that it never will be. There lived here a freedman, who was a preacher and a school teacher. He taught here in the Spring, and had about twenty scholars, but did not have more than four or five a month ago. The freedmen were accustomed to hold meeting two or three times a week, and could be heard for half a mile, until the late hours of night, shouting and singing as loud as they could scream. A few nights ago, just after dark, some one rode up to where the preacher stayed, called him out, and told him that some one wanted to see him "down there a little ways." Directly two guns were heard a short distance off. The man that the freedman stayed with suspected something wrong, and sent down for men to go and ascertain what had happened. Several men went and looked, but found nothing. Two days after this the corpse of the preacher was found with a ball-hole through his head, and another through his side. Whether his assassins were freemen or freedmen is unknown.

## OUTRAGES ON FREEDMEN IN SOUTH CAROLINA AND GEORGIA.

*The Loyal Georgian*, Augusta, Ga., of Sept. 20, gives the following summary of recent persecutions of the negroes:

Mount Zion Church, owned by the colored people of Beach Island, Edgefield District, S. C., was destroyed by fire on Saturday night, the 8th of September. As usual, the fire was the work of a white "friend." We are trustworthily informed that the whites threaten to close the colored people's church at Dead River. The church was built upon land given to them several years ago by a benevolent white gentleman, now deceased; but his son refuses to let them retain it, as they have no need for it, and also refuses to sell it, as he and his white neighbors "have got tired of free niggers having church" in their neighborhood.

A white citizen in one of the middle counties opened a school a short time ago for freed children at the earnest solicitation of their parents, and although the whites had a few months previous burned the colored people's school-house, and he heard occasional threats of burning his dwelling he little expected any personal violence. He

was, however, mistaken. He had taught only a few days before his dwelling was rudely entered by a rowdy, with knife in hand, who knocked down two of his children and inquired for "that damned nigger teacher." He reported the case to the civil authorities, intending to prosecute the ruffian; but he was informed by certain parties that if he should do or say anything more about it he would be compelled to leave town.

In a village in the western part of this State a few days ago a white man got into an altercation with a black man, without any provocation, whom he followed to his dwelling, revolver in hand, and threatened to shoot. The colored man, when attacked, wrestled the pistol from the hands of his assailant, discharged it, returned it to him, and then ran to avoid further difficulty; and while running through the village he was fired upon by three different white men, who were totally ignorant of the cause of his running.

Laurence Gardner has been driven from his home in Hancock county, because he exercised the indefeasible right, as a freedman, of meeting with his brethren in other counties in a Convention in this city in July last.

A mob had collected to dispose of him upon his return from the Convention; but a delay in his return, and timely warning from friends, saved him.

Two freedmen were murdered by whites in Cobb county in the early part of this month, the particulars of which we have not yet learned. Gen. Tilson, we are informed, has sent an officer to that county to investigate the affair.

## THE REIGN OF TERROR IN KENTUCKY.

A Kentucky letter says; "We cannot pick up a Kentucky paper without seeing an account of some terrible affair with pistols or knives." The city of Louisville alone will average a murder a day, and in twelve country towns it is just as bad. We venture to say that eight out of ten of the young men in Kentucky carry weapons and use them when there is an opportunity, too." A sad state of things, if true.

## NEGRO TESTIMONY IN MISSISSIPPI.

There was no state in the South in which there was greater unwillingness to accept negro testimony, when a white man was a party, than in Mississippi. The evidence of the negro was regarded not only with distaste, as giving him equality so far with the white man, but was thought to be, from his usual mendacity, so unreliable, so wanting in conscientiousness, that it ought, for this reason alone, to be wholly rejected.

But emancipation brought out a necessity for the protection of the negro which had formerly been afforded him by his master; and as no white man, nor a public officer is now interested or authorized to procure redress for

injuries to him, the law-givers of Mississippi invested the negro with the right to testify, in all cases where he is a party, or injuries to him or those of his race were the subject of controversy.

Recently, at Atala county, Miss., Samuel Winters was tried for the homicide of a negro. The witnesses were negroes alone and not only were objections made that their testimony was incompetent, but this being overruled, the jury were urged to disregard it as being unworthy of belief. But the jury convicted the man of manslaughter, and the Circuit Judge, J. A. P. Campbell, elected by the people, and held in the highest esteem, in passing sentence upon him, approved of the verdict and of the admissibility of such testimony as a basis for conviction.

Little as we think of this circumstance here it consummates quite a revolution in Mississippi. It demonstrates not only that negro testimony will be received, but that when it bears the test of examination and cross-examination it will be acted upon, and that passionate and reckless men cannot shield their evil deeds from retribution because negroes alone were witnesses to them, and that the wrongs done to the negro can and will be redressed in states where heretofore the negro was not recognized as a competent witness as fully as if he were a white man.—*New Orleans Picayune.*

[From N. Y. Tribune.]

### THE FREEDMEN. TENNESSEE.

Gen. Lewis's Bureau Commission for Tennessee make for the past month (Sept.) the following consolidated report of affairs in Coffee, Davidson, Mumfries, Marshall, Warren, Carroll, and Decatur Counties: The freedmen are, as a general thing, laboring industriously. The cases of violation of contract on either side are not numerous, and there is not much disposition of civil officers or civilians to prosecute outrages committed upon freedmen.

GILES Co.—The feeling of the citizens toward the Bureau is very bitter, and in fact toward everything which is for the benefit of the negro.

MONTGOMERY Co.—The majority of the difficulties that occur are between freedmen and white citizens who never owned slaves, though, generally speaking, matters are improving.

PUTNAM Co.—There was no case of outrage reported. Everything very quiet.

ROBERTSON AND SMITH COUNTIES.—The feeling upon the part of the whites toward the freedmen is in a large majority of cases kind. The colored people are well paid and are attentive to business.

WAYNE AND WILLIAMSON.—The citizens and freedmen are now getting along well together.

FAYETTE AND GIBSON.—These counties are quiet, and the condition of affairs promises speedy improvement.

HAYWOOD.—But one case of outrage. Freedmen getting along well, but take no interest in the schools. There is but one school with 26 scholars.

LOUDERDALE.—Three outrages committed by whites upon freedmen. The civil authorities seem to take little or no interest in any thing pertaining to the colored man.

McNAIRY.—Three outrages committed by white men upon freedmen. One arrest made. The civil authorities are generally well disposed toward the freedmen.

MADISON.—Reports of two outrages upon freedmen.

SHELBY.—Four outrages committed by whites upon freedmen. But few reports from the freedmen. The civil authorities in the City of Memphis are discharging their full duties in relieving the wants of the destitute colored people.

TIPTON.—The freedmen doing well.

WEAKLEY COUNTY.—Bureau affairs are quiet. Nothing to complain of. Civil authorities deal with all alike.

OBION.—Three outrages committed by whites upon blacks are reported. No action has as yet been taken.

CHATTANOOGA SUB-DISTRICT.—There is little change in the feeling since my last report. Cases of outrage are few. The freedmen are generally sustained in their legal rights.

NASHVILLE SUB-DISTRICT.—There are still very many freedmen here, who will find it quite difficult to maintain themselves owing to the high rents.

Rations are issued only in Shelby County to 713 freedmen.

Contracts made during the month numbered 42.

### MISSISSIPPI.

It having been reported that a teacher of a colored school at Canton had been ill treated, the Governor of the State referred the matter to the District Attorney of the Fifth Judicial District, Col. S. S. Calhoun, with the request that the good citizens see that the teacher be protected. This letter of the Governor was returned by Col. C., with the following indorsement:

CANTON, Miss., Sept. 18, 1866.—Respectfully returned. I am satisfied that any representations which may have been made on this subject are false. I live in this town, and have heard nothing of the affair, or rumors relating to it. If true, the palpable remedy of the party threatened would be by affidavit before a Justice of the Peace, and a proceeding to put the parties threatening under bonds to keep the peace, and for good behavior, as provided by law, for the protection of all citizens, whether white or black. I am at a loss to understand how the law can be supposed insufficient to protect, when its protec-



tion has not only not been asked, but silently and by implication contemned. As an instance of the fair operation of law, a white man was last week in Kosciusko convicted of manslaughter, upon a negro's testimony.

Major Gen. Wood, Assistant Commissioner, in forwarding his communication says: This will undoubtedly interest all in showing the animus of the better class of citizens and officials. It is my hope that this feeling will increase until perfectly equal justice will be administered, and the feeling against colored schools be entirely obliterated.

## ALABAMA.

Rations issued September to Refugees, 190,932; to Freedmen, 91,685; Total, 282,617. Rations valued at \$40,360 39.

Schools.—Seven schools are taught by seven Southern whites; three schools are taught by seven colored men; two schools are taught by Union ex soldiers; average daily attendance 729. The schools of Mobile taught by Northern persons are now closed for the vacation; will be opened the early part of October.

## ARKANSAS.

Rations issued in September to Refugees, 5,048; to Freedmen, 6,853; Total, 11,901. Total value, \$1,517 37.

Bureau of R. F. & A. L.,  
Office Ass't Com. State of Georgia,  
Augusta, Ga., July 17, 1866. }

## Circular No. 8.

1. Numerous well authenticated reports from officers and agents of the Bureau in different parts of the State have been received at this office, setting forth that now the crops are nearly ready to lay by, and the immediate demand for labor has to some extent ceased, planters in some instances are driving off freed people employed by them and refusing to pay for their labor. Sometimes this is done openly, but generally by purposely quarreling with the freed people—threatening them with violence if they remain, and then because of their leaving the plantation, claiming that they have violated their contracts and forfeited their wages. If this unjust and dishonest conduct is persisted in, the State will be filled with unemployed freed people, without means of subsistence, who must live by theft or be supported by the Government. Therefore persons employing freed people are forbidden to discharge them without payment, unless they shall first show sufficient cause, and obtain the consent of an officer or agent of this Bureau.

2 Military commanders in this State will assist the officers and agents of this Bureau to enforce the provisions of this circular.

DAVIS TILLSON,

*Bt. Major-Gen. Vols. Com'dg & Asst.  
Commissioner.*

Approved:

O. O. HOWARD,

*Major-Gen., Commissioner, &c.*

## STATUS OF THE NEGRO IN LOUISIANA.

An interesting and important judicial decision was rendered in St. Martinsville last week, by Judge Frederick Gates, of the Third District Court. The case was a trial for murder, alleged to have been committed by a negro in July, 1865, and the defendant moved to quash the indictment on the ground that at the time the crime was committed he was a slave, and therefore not amenable to existing laws, nor subject to the jurisdiction of any existing legal tribunal.

Judge Gates, in order to determine the status of the accused, is compelled elaborately to review the progress of emancipation, and the several political actions in this state by which the Constitution of 1864 became our fundamental law, and to determine at what precise period the abolition of slavery became a fixed legal fact in Louisiana. This is done in a logical and forcible manner, and his conclusions released the accused from custody. The indictment was quashed.

We hope our northern contemporaries will make a note of this decision, as evidence of the desire on the part of the presiding officers in our state courts to enforce the law strictly, and deal out justice to white and black alike.  
—*New Orleans Times.*

## ANOTHER CHURCH BURNED.

*Teacher Assaulted! — Freedman fired upon without cause! — Two freedmen murdered! — When will it cease?*

Mount Zion Church, owned by the colored people at Beach Island, in Edgefield district, S. C., was destroyed by fire on Saturday night the 8th of September. As usual the fire was the work of a white "friend."

We are reliably informed that the whites threaten to close the colored people's church at Dead River. The church was built upon and given to them several years ago by a benevolent white gentleman now deceased; but his son refuses to let them retain it as they have no deed for it, and, also, refuses to sell it, inasmuch as he and his white neighbors "have got tired of free niggers having church" in their neighborhood.

A white citizen in one of the middle counties opened a school, a short time ago, for freed children at the earnest solicitation of their parents; and although the whites had, a few months previous, burned the colored people's school house, and he heard occasional threats of burning his dwelling, he little expected any personal violence. He had taught only a few days, before his dwelling was rudely en-

tered by a rowdy, with knife in hand, who knocked down two of his children, and enquired for 'that damned nigger teacher.'

The teacher immediately sent for a policeman, but none reached his house until three hours, or more, after the occurrence.

He reported to the civil authorities intending to prosecute the ruffian; but he was informed by certain parties that if he should do, or say, any thing more about it, he would be compelled to leave town.

In a village in the western part of the State a few days ago a white man got into an altercation with a black man, without any provocation, whom he followed to his dwelling, revolver in hand, and threatened to shoot.

The colored man, when attacked, wrenched the pistol from the hands of his assailant, discharged it, returned it to him, and then ran to avoid further difficulty; and *while running through the village, he was fired upon by three different white men who were totally ignorant of the cause of his running.*

A very similar scene occurred in this city not long since. The only difference was that the negro was escaping from a policeman, who fired upon him to the great danger of the lives of passers by; and only *one* man—instead of three—fired upon him without knowing the cause of his flight.

Laurence Gardner has been driven from his home in Hancock county, because he exercised the indefeasible right, as a freedman, of meeting with his brethren from other counties in a convention in this city in July last.

A mob had collected to dispose of him upon his return from the convention, but a delay in his return, and timely warning from friends, saved him.

Two freedmen were murdered by whites in Cobb county in the early part of this month, the particulars of which we have not yet learned. General Tillson, we are informed, has sent an officer to that county to investigate the affair.

Is it not time for the press of the South to make all such outrages public, denounce the perpetrators, and exert its influence to bring them to punishment? Why compromise the good name of the people, by passing, in silence, the deeds of outlaws, simply because colored people are their victims? Is the black man entitled to no protection at the hands of those whom he served so faithfully while he was in slavery, and whom he made rich by his unrequited toil? Is he not a human being clinging to the same hope of immortality that the white man leans upon? And is he not entitled to the poor privilege of worshipping God, and of improving himself, morally and mentally, in peace and quietness?—*Loyal Georgian.*

MADAGASCAR.—The amount of our latest intelligence from Madagascar is limited; but, in relation to the several branches of the Mission, it is altogether truly cheering. With regard to education, we are specially gratified with the report of the Rev R. G. Hartley as to the progress of the schools in connection with his station at Andohalo. The following extract from his last letter, dated March 11th, will, we are sure, be received by all our readers with unusual pleasure:—

"I must not omit to mention the great accession of strength to the Church at Andohalo since Mr. and Mrs. Parrett joined us.—Mr. P. has taken the superintendence of the Sunday School; he teaches a large class, examines the scholars at the close of the school, and has a preparation class for teachers on the Saturday afternoon. The school generally numbers about 180 scholars, but it is most noticeable from the class from which these are drawn. Comparatively few are such as attend the day school—a great number are slaves, old and young. And it is really a most edifying sight to see, as we do every Sunday, an officer of fourteen honors teaching a class of little slave lads their alphabet; another large class of thirty or forty grown up slaves is under the superintendence of another high officer, toiling through the alphabet and other simple lessons—those who know a little helping those who know less. And, again, you may see half a dozen to a dozen elderly men, many of them men of high honor, reading over and discussing the lesson of the day. It is impossible to set too much store on the service thus rendered to the Church."—*London Missionary Society.*

HOPE FOR KENTUCKY.—The Kentucky State Teachers' Association, assembled recently in its second annual session, among other things resolved, by an almost unanimous vote: "To use the Bible daily in the schools of the state as a means of moral culture."

## DONATIONS

RECEIVED IN SEPTEMBER.

### MAINE.

Augusta. "A Friend"	10 00
Bangor. First Cong. Ch.	31 43
Bath. Chas. Russell \$3, Geo. Donnell \$2, J. Shaw \$1	6 00
Bethel. Second Cong. Ch. \$20, First Cong. Ch. \$14.50	34 50
Blanchard. Cong. Ch.	7 00
Bristol. Wm. Hunter	5 00
Brewer. John Holyoke \$10, Manly Hardy \$5	15 00
Casco. Cong. Ch.	5 13
Dennysville. Peter E. Vose,	20 00
Dexter. Cong. Ch.	7 25
Foxcroft. Dea K. Drake	5 00
Freeport. Miss S. J. Nason	30 00
Garland. Cong. Ch.	16 26
Holden. D. F.	50
Limington. Cong. Ch. & Soc.	7 50
Machias. Ladies' Benev. Soc.	6 00
Norridgewock. C. R. Vaughan	1 00
Otisfield. Cong. Ch.	16 00
Portland. W. H. F.	25



Skowhegan. Cong. Ch.	34 63
West Bath. Isaiah Percy	5 00
Winthrop. Cong. Ch. \$19, E. Newman \$1	20 00

## NEW HAMPSHIRE.

Barnstead. Coll.	9 25
Bennington. Coll.	28 25
Bristol. Coll. by C. Cass	7 30
Concord. Free Will Bapt. Home M. Soc., Aux. to A. M. A. receipts during the year,	13,054 52
East Sullivan. Rufus Mason	5 00
Greenfield. Mrs. S. Holt \$5, Amos Foster and Mrs. E. Holt \$3 ea., Dea, S. Holt \$2, Others \$12.25	25 25
Groton. Parker Blood	13 25
Hancock. Coll.	41 00
Hanover Centre. Dartmouth College \$66.23, Coll. \$10.57	76 80
Hanover. Cong. Ch. \$17.14, J. M. Wilder \$5	22 14
Hollis. Cong. Ch. & Sec. \$42.35, Sab. Sch. by P. P. D. \$11.50	53 85
Lyme. One box C., by Miss N. F.	
New Ipswich. Freedmen's Aid Soc. for support of a Teacher	33 00
Peinbroke. Rev. R. A. Putnam and Mrs. F. H. Putnam \$2.50 ea., W. Marsh \$1	6 00
Pittsfield. Coll.	1 27
Salisbury. Mrs. A. T. Smith bal. to const. SARAH SMITH, L. M.	20 00
Swanzev. Cong. Ch. & Soc.	12 00
Tamworth. Meth. Ep. Ch.	2 93

## VERMONT.

Bakersfield. Dea. Horace Denio \$23.40, Cong. S. S. \$10,	33 40
Berlin. Jona. Bosworth	5 00
Burlington. H. M. Hamilton	1 00
Brattleboro'. Cong. Ch. & Soc.	27 50
Cambridge. Mrs. Hezekiah How	10 00
Charlotte. Mrs. Myron Powell and Mrs. Sarah Hazzard \$1 ea., Mrs. S. McNeil, E. H. Wheeler, Mrs. C. B. Cook and C. B. Cook \$5 ea., Mrs. C. Stubbins, H. McNeil, L. R. Eaton and C. Stebbins \$3 ea., Mrs. M. H. Seaton, Miss M. H. Tupper, Edgar Meech, Mrs. E. Meech, Miss S. Hubbard, Rev. C. M. Seaton, A. L. Beach and L. McNeil \$2 ea., 17 individuals \$1 ea., Others \$10	95 00
Chester. Dr. J. N. Moore	5 00
Coventry. Coll.	15 00
East Barnard. Mrs. L. Follett	2 69
Fayetteville. A. Birchard \$5, Cong. Ch. \$1,	6 00
Grafton. Mrs. C. B. Aiken \$20, Others \$1	21 00
Marshallfield. Miss M. Boyles	5 00
Morrisville. D. K. H.	25
Newbury. J. Weed \$2, P. W. Ladd \$1, A. McA. 50c.	3 50
New Castle. Second Cong. Ch. & Soc.	22 00
New Haven. Miss LUCY H. GREENE to const. herself and Mrs. LAURA J. HOYT, L. M's.	60 00
North Andover. Ephraim Moore	1 00
Orono. Cong. Ch.	4 03
Royalton. A. W. Kinney	10 00
Rutland. Friends for school house, Macon, Ga., by Miss S. M. Wells	4 15
St. Johnsbury. South Cong. Ch. and Soc. \$48.86, South Cong. Sab. Sch. \$50 to const. Rev. L. O. BRASTOW, L. M.	78 86
Scranton. Friends, one bbl. C., H. M. Stone \$1	1 00
Shelburne. R. Rogers, E. Meech and H. Halabard \$5 ea., S. Comstock \$2, 10 individuals \$1 ea., Others \$13, by Mrs. M. C. F.	40 00
South Newbury. James Abbott \$10, E. Abbott \$2,	12 00
Townshend. Coll.	5 00
Westford. Coll.	7 50
Williston. C. A. Seymour	6 00
Windham. "A Friend"	10 00

## MASSACHUSETTS

Agawam. Cong. Ch.	12 32
Amesbury & Salisbury. Union Evang. Ch. & Soc. \$36.80 to const. REV. E. O. JAMESON, L. M., Mills Village Cong. Ch. \$9	45 80
Amherst. Second Cong. Ch. & Soc. \$35, Sab. Sch. of Do. \$37.25, Students of A. C. \$4	76 25

Athol. Asa Hill	10 00
Auburndale. Cong. Ch. for support of a Teacher	250 00
Barre. Evang. Ch. & Soc. to const. DEA. OLIVER BARRETT, L. M. \$48.55, M. M. A. 50c.	49 05
Becket Centre. Cong. Ch. & Soc.	13 00
Brookline. "A Friend"	65 00
Byfield. Cong. Ch. & Soc.	27 50
Cambridgeport. Mrs. E. P. Kendrick	5 00
Charlton. Cong. Ch.	7 54
Chicopee. First Cong. Ch.	24 10
Cummington. Village Ch. & Soc.	20 35
Dorchester. Second Cong. Ch. & Soc. (a part to const. REV. J. H. MEANS, MRS. T. D. QUINCY, MISS MARTHA A. QUINCY and Mrs. WILLIAM WALES, L. M's.)	337 67
East Hampton. Estate of Levi Parsons, deceased, by E. H. Sawyer, Ex.	500 00
East Longmeadow. Cong. Ch.	18 00
Essex. Soldiers B. Soc., one bbl. Hats & Caps, Joel Boyd one box C.	5 00
Falmouth. Miss Lucy Lawrence	5 00
Freetown. Coll. Cong. Ch. \$10.10, Mrs. L. Dean, Rev. A. G. Duncan, Capt. Harlow and B. Burt \$1 ea., Others \$1.40	15 50
Gill. Cong. Ch. & Soc.	7 05
Great Barrington. First Cong. Ch. & Soc. \$36.65 "D. L." \$5, "A Friend" \$3, "E. W. S." \$1, "M. P." 50c., Cong. Ch. & Soc. \$2	48 15
Greenfield. First Cong. Ch. & Soc.	30 00
Groton Junction. Cong. Ch. & Soc.	5 31
Hampshire Co. "An Old Friend"	1 9 00
Holyoke. Second Cong. Ch.	20 13
Hopkinton. Lee Chaffin	50 00
Housatonic. A. D. Waitmore	1 00
Hubbardston. Otis Ware \$10, Cong. Ch. & Soc. \$9 08	19 08
Huntington. First Cong. Ch. & Soc.	10 00
Lakeville. H. L. H.	3 00
Lee. Cong. Ch. & Soc.	80 00
Long Meadow. Ladies	14 80
Malden. Trin. Cong. Ch. & Soc.	20 00
Medford. First Cong. Ch. & Soc.	130 20
Medway Village. Samuel Force	5 00
Milbury.	5 00
Monterey. Cong. Ch. & Soc.	19 00
Newburyport. North Cong. Ch. & Soc. \$47 40, Miss N. Franklin \$2 30	49 70
Newburyport (Belleville). Cong. Ch. & Soc.	80 77
Newton Corner. Eliot Ch. & Soc. \$463, also one package S. S. books	463 00
North Abington. First Cong. Ch. & Soc. to const. PHEBE L. DODGE, L. M.	47 70
Northampton. Mrs. C. L. Williston \$200 for school house, Wilmington, N. C., W. K. Wright \$30 to const. ELIZABETH P. WRIGHT, L. M.	230 00
North Becket. Cong. Ch. & Soc.	31 50
Northbridge Centre. Cong. Ch. & Soc.	41 00
Northborough. Young Ladies Soc. \$85.30, Mrs. Cyrus Gale \$50, Coll. \$30.69, Dea. Proctor's S. S. Class \$6.75, B. Ball \$2, L. Whipple \$1, to const. HON. MILO HILDRETH, REV. GEO. E. SANBORN and Mrs. GALE, L. M's., Geo. C. Davis three bds. hair	175 74
North Brookfield. Miss Persis Howe	2 00
Northfield. Trinitarian Soc.	7 00
North Hadley. Cong. Ch. & Soc. \$15, C. E. Lamson \$2	17 00
North Wilbraham. Coll. Meth. Ch. \$54, 5 bbls. C., Coll. Cong. Ch. \$19.89, 4 bbls. C., by Mrs. M. C. F.	73 89
Norton. Miss A. E. Carter	6 00
Norwich. Cong. Ch. & Soc. one bbl. C.	
Otis. Cong. Ch. & Soc.	21 00
Paxton. John B. Moore	5 00
Pepperell. "A Friend"	5 00
Petersham. Charles Brewer	20 00
Sandwich. Miss H. Nye	2 00
Sharon. Cong. Ch. & Soc.	24 05
Sheffield. Cong. Ch. & Soc.	19 50
Sheelburne Falls. Cong. Ch. & Soc. to const. Rev. PLINY S. BOYD, L. M.	32 60
Sherborn. Cong. Ch. \$55, Leonard Litchfield \$5	60 00
South Egremont. Cong. Ch. & Soc.	20 00
South Hadley Falls. First Cong. Ch.	147 00

Springfield. First Cong. Ch. \$236 68, Olivet Ch. \$5, David Smith \$5, Geo. Merriam \$8, 6 Individuals \$1 ea., Eight bbls. C., by Mrs. M. C. F., Miss N. I. P. 50;	301 18
Stockbridge. Mrs. S. W. Jones \$5, Rev. J. Brewer \$1	6 00
Stoneham. "Friends" \$10, Cong. Sab. Sch. \$4	14 00
Sudbury. One bbl. C. Val. \$74.78, Cash \$3	3 00
Townsend. Cong. Ch. & Soc. \$40, Miss L. Gates \$10, Mrs. L. H. Scales \$2	52 00
Townsend Centre. Cong. Ch. & Soc.	49 00
Taunton. Rev. T. T. Richmond	1 00
Topsfield. Cong. Ch. & Soc. (add'l.)	2 00
Upton. First Cong. Ch., M. C. Coll. \$4.72, Sab. Sch. and Individuals \$9.28, Individuals \$4, by C. H. L.	18 00
Walpole. Cong. Ch. & Soc. to const. Rev. Edward G. Taubee, L. M.	32 20
Warren. Cong. Ch. & Soc.	23 00
Warwick. Cong. Ch. & Soc.	3 00
Wendell. Cong. Ch. & Soc.	10 00
West Attleboro'. First Cong. Ch.	13 00
Westborough. A. G.	50
Westfield. Second Cong. Ch. M. C. Coll. \$23.49, "A Friend" \$5	33 49
West Gloucester. Mrs. A. F. Cole a bundle of C.	
West Medway. Cong. Ch. & Soc. (Dr. Ide's)	17 25
West Otis. Baptist Soc.	63
West Royalston. "A Friend"	2 00
West Springfield. Samuel Smith, 2nd	10 00
Whately. Cong. Ch. & Soc. to const. Wm. McGov. L. M.	30 00
Witchester. Cong. Ch. & Soc. to const. Rev. Ruben T. Robinson, L. M.	59 00
Windsor. Cong. Ch. & Soc.	9 65
Worcester. Hiram Smith & family \$30 to const. Wm. Henry Harrison Smith, L. M., James White and Samuel A. Pratt \$20 ea., Wm. G. Maynard, J. L. Estey \$5 ea., S. H. Witherby and H. F. Bishop \$1 ea., C. W. P. 50c. to const. Dea. Thomas H. Witherby, L. M., Thomas Edwards \$10, Mrs. Eliza Healy for Orphan Asylum, Wilmington, N. C. \$10,	102 50
Rev. E. P. Stone	23 00

## RHODE ISLAND.

Providence. Infant Class of Beneficent Ch. S. S. by H. W. W. \$10, S. S. Wardwell \$5, P. M. Edwards \$1	16 00
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## CONNECTICUT.

Abington. Mrs. R. Dewey \$3, Elisha Lord & family \$2, R. D. Sharpe \$1, Cong. Ch. M. C. Coll. \$3	9 00
Avon. Cong. Ch.	5 30
Bethlehem. Levi F. Scott	2 00
Bethel. Dea. Seth Seelye	10 00
Chester. Cong. Ch. to const. EDWARD L. BROWN, L. M.	63 25
Clinton. Dr. D. H. Hubbard	20 00
Collinsville. Mrs. R. E. C.	50
Cornwell. G. H. Butler	10 00
Eagleville (Sprague). Union Cong. Ch.	35 00
East Avon. Mrs. M. S. Avent \$5, "A Friend" \$1	6 00
Gardner. Asa Richardson	20 00
Goshen. Cong. Ch. (bal.)	1 50
Greenfield. W. R. Morehouse	5 50
Hadlyme. Sab. Sch.	6 20
Hartford. R. H. Gay	5 50
Harwinton. James Burden \$3, Geo. Burden \$2, L. Barber \$1	6 00
Lepancon. Eleazar Huntington \$20, T. E. Metcalf \$10, Miss C. A. Bichard \$5, Miss L. Porter \$1	36 00
Lyme. Miss Sill	10 00
Mansfield Centre. Cong. Ch.	25 00
Middletown. JAMES G. BALDWIN bal. to const. himself, L. M.	12 00
New Haven. Mrs. Zebul Bradley \$20, "A Friend" \$10, "A Friend" \$10, Mrs. H. Dudley \$1, Rev. Joel Mann \$5, Miss A. Turner \$1	47 00
Norfolk. Cong. Ch. & Soc.	71 00

Norwich. John F. Slater \$500 for Normal School, Memphis, Tenn., Broadway Cong. Ch. & Soc. \$202.10, Second Cong. Ch. & Soc. \$200, Mrs. Chas. Lee \$25, Miss Lee \$2	929 70
North Woodstock. J. C.	75
Phoenixville. "Lizzie" 50c. Mrs. C. B. S. 25c.	50
Plantsville. Cong. Sab. Sch.	60 10
Prospect. Cong. Ch. \$13.50, Sab. Sch. \$3.67	16 57
Putnam. Cong. Ch. M. C. Coll.	24 00
Sherman. Levi Stuart to const. HARRIET ELIZA STUART, L. M.	30 00
Somers. Cong. Ch.	45 00
South Britain. P. B. Averill	5 00
Terryville. C. R. Williams	10 00
Tolland. J. L. C.	10
Torrington. Cong. Ch.	4 29
Union. Cong. Ch. & Soc. to const. REV. SAMUEL I. CURTIS, L. M.	31 00
Washington. H. S. Nettleton and Mrs. L. Nettleton \$10 ea., Mrs. J. Canfield \$3	23 00
Waterbury. F. J. Kingsbury \$50, John and Abigail Highmore \$10, I. R. Ayres \$5, Robert Crane \$10 bal. to const. ROBERT F. CRANE, L. M.	75 00
West Avon. "Friends"	4 50
Westford. Cong. Ch.	5 50
West Haven. Geo. W. Nettleton \$10, Hannah Alling \$3,	13 00
West Meriden. First Cong. Ch. \$75, W. E. Benham, Nelson Merriam, E. W. Hatch and H. C. Wixco \$10 ea., Albert Foster, L. P. Chamberlin, I. H. Merriam and J. Sutcliffe \$5 ea., J. R. Cook \$3, M. Santy, E. J. Doolittle, Jr. and A. Merriam \$2 ea., J. Badie, L. Clark, S. D. Clark and H. K. Batler \$1 ea., Cash \$1, E. K. Breckenridge \$5	154 00
Westminster. Benev. Ass'n. by J. C. G.	20 00
Westport. E. Disbrow	2 00
Wolcott. Cong. Ch.	23 50
Wolcottville. Cong. Ch.	25 44
Woodbury. Judah Baldwin \$120, C. J. Miner \$2, Mrs. P. M. Galpin \$1	123 00
"A Friend"	20 00

## NEW-YORK.

Attica. J. H. Loomis \$5, Cash \$4 35, Rev. J. Wicks \$2, Dr. Dorrance, J. Jolles and Mrs. Hitchcock \$1 ea., Mrs. H. M. C. 50c.	14 85
Augusta. Alanson Allen	3 00
Baflavia. John Fisher \$10, Cash \$3.54, Daniel Putnam \$2.14, Mrs. L. H. Howard, G. W. Worthington and A. Remsey \$2 ea., Mrs. AxteU \$1.50, 11 Individuals \$1 ea., Individuals by D. P. \$2.83	37 01
Binghamton. "A Friend"	20 00
Bridgewater. Dr. John Hackley	5 00
Brooklyn. L. Tappan for Orphan Asylum \$3000, Saml. B. Caldwell \$50, D. A. Knowlton, Jr. \$25, W. E. Whiting \$20, "Anonymous" \$10, E. P. Gilbert \$2, W. Halsey \$1, Mrs. H. M. S. 50c.	3108 50
Canastota. Mrs. Abigail Rankin	5 00
Cistle. Female F. A. Soc.	15 39
Chu. chville. Rev. S. W. Pierson	1 00
Chesterown. Rev. R. C. Clapp	2 50
Clinton. Mrs. Anna Parmelee \$14, John Thompson \$5	19 00
Deansville. Collected by Miss L. M. Peck	20 50
Durham. Mrs. B. Ingraham	1 00
East Wilson. Rev. H. Halsey \$30 to const. FREDERICK LEWIS CLARK, L. M., C. M. Clark \$3,	33 00
Greenville. Miss M. Hickok	5 00
Groton City. Luther Bliss \$3, C. Crain \$2, "A Friend" \$1	6 00
Gouverneur. Dea. E. Wright, Mrs. Eli Mix and Mrs. H. D. Smith \$5 ea., Mrs. L. Nobles and J. Brodie \$1 ea.	17 00
Henrietta. Cong. Ch.	10 00
Heron. Mrs. C. Winslow	2 00
Homer. Individuals	1 00
Jamestown. Cong. Ch.	43 00
Jefferson. J. Hubbard	5 00
Lisle. Individuals	1 50
New Haven. Presb. Chr. & Soc.	27 00



New York. Ch. of the Puritans \$34, "A Friend" \$5, M. R. F. 25c., American Bible Soc., Bibles and Testaments, Val. \$396.25	39 25
North Granville. J. Barber	2 00
North Litchfield. "M. J. G."	50
North Pitcher. Mrs. A. M. Eldridge	1 00
Nunda. Mrs. H. Ashley \$5, B. Wright \$2, Mrs. Whitcomb, Mrs. King and Mrs. Bagley \$1 ea., Others \$2 bal. to const. Rev. L. G. Marsr, L. M.	12 00
Onondaga. Coll.	47 40
Onanaga Valley. Coll.	22 27
Perry. Elias Bathrick	5 00
Seneca Castle. Henry Jones \$10, James Sears and Jos Morrow \$5 ea., C. Sears \$3, E. Olmstead and E. Whitney \$1 ea., Selah Hart \$7	32 00
Schroon Lake. James Mitchell one box C.	
Spencerport. Cong. Ch. \$23.35, A. Webster \$1	27 35
Syracuse. Dr. A. Smith	5 00
Union Springs. J. J. Thomas \$5, Louisa Thomas \$3, M. H. Thomas \$2	10 00
West Camden. Mrs. L. A. Smith	5 00
West Walworth. S. W. Miller	3 00
Whitney's Point. Individuals	1 00
Williamsburgh. Rev. S. S. Jocelyn	20 00
Yonkers. A. Andrews	160 00
York. Mrs. Paul Goldard	2 00
Coll. Troy District Camp Ground by Mrs. M. C. F.	25 16
Coll. Poutney District Camp Ground by Mrs. M. C. F.	56 61
Collected by Miss S. M. Wells for school house, Macon, Ga. "Friends" Aurora \$15, Goshen \$11, Middletown \$4, Milton 75c. Newbury \$9, Pine Bush \$5, Port Jervis \$1, West Town \$7	102 75

## NEW JERSEY.

Boonton. "Friends" to const. Mrs. W. G. LATROP, Mrs. J. L. KANOUSE and Mrs. H. W. CRANE, L. M's.	100 00
Irrington. Rev. A. Underwood \$3 to const. Mrs. SUSAN SCOFIELD, L. M., Miss Rhoda Underwood \$50 to const. ELBRIDGE G. POND, L. M.	60 00
New Brunswick. Mrs. S. L. Chester	3 00
Newark. Central Presb. Ch. \$105.61, High St. Presb. Ch. \$10	115 61
Orange. Valley Ch., by Rev. G. B. B.	100 00

## PENNSYLVANIA.

Ararat. Geo. Knight, D. Avery and O. L. Carpenter \$1 ea., Others \$1.25	10 75
Feech Pond. Individuals	14 50
Bridgewater. P. Wells \$2, J. F. Deans \$1.50, Others \$3.50	7 00
Brooklyn. Coll. M. E. Ch. \$18.25, Coll. Presb. Ch. \$16 25	34 50
Dimock. Mrs. Emily Giles	5 00
Factoryville. Individuals	10 60
Franklin. Individuals	5 50
Gibson. Coll. by J. L. R.	31 25
Harford. D. & D. K. Oakley \$5, C. S. Johnson \$3, C. W. Deans and F. Moxley \$2 ea., Others \$18.25	30 25
Honesdale. Isaac P. Foster	20 00
Jackson. 13 Individuals \$1 ea., Others \$12.50	25 50
Jersey Shore. J. Hamilton and E. Hamilton \$1 ea., Mrs. N. W. 25c.	2 25
Kingsdon. W. S. Smith	5 00
Liberty. R. Southworth \$3, H. C. Knight \$2, 11 Individuals \$1 ea., Others \$4	20 00
Meadville. Wm. F. Clark	5 00
Montrose. Benj. Shay and J. Meacham \$2 ea., 11 Individuals \$1 ea., Cash \$3.	18 00
New Milford. James Somers \$5, R. S. Sutphin and J. Dickerman \$2 ea., Henry Griffin \$1.50	15 50
Nicholson. P. K. Williams \$5, W. W. Raymond and E. Wright \$1 ea., Others \$2	9 00
Philadelphia. J. J. L.	25
Pittsburgh. Estate, Chas. Avery, deceased, by Executors	10,000 00
Pitston. Coll. Welsh Cong. Ch. \$23 19, Coll. Welsh Bapt. Ch. \$4.43, Coll. M. E. Welsh Ch. \$3.70.	31 32
Scranton. Mrs. Geo. Scranton \$10, James Archbald \$5, Miss Mary Mott \$2,	17 00

Springville. Coll. M. E. Ch. \$25.18, Others \$10.50, to const. Rev. J. F. WILBUR, L. M.	35 68
Bal. by J. L. R.	4 16

## DISTRICT OF COLUMBIA.

Washington. Co. G. & C. by Miss L. W. S. for Orphan Asylum, Wilmington, N. C.	18 00
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## WEST VIRGINIA.

Charleston. Elijah Nicolle for Siam M.	5 00
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## KENTUCKY.

Germantown. Isabella D. Gregg	5 00
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## OHIO.

Akron. Lewis Miller \$25, J. P. Alexander, John Brechtel, W. H. Upson, Mr. Leiburbing and F. Schumaker \$10 ea., Mrs. Benjamin and Sister, Hon. S. Edgerton, Mr. Tollins, Mr. Rhodes, Mrs. J. Ford, Lorenzo Austin, F. McNaughton, James Taplin, Mrs. E. D. Green, C. B. Bernard, H. G. Fowler, James Carpenter, Richard Walker, W. B. Stone, G. W. Wilson, Mr. Merrill and John Grove \$5 ea.; Mrs. McMasters \$4, A. Goodwin, A. N. Stone, Mrs. Weary, Mrs. H. G. Fuller, Wm. Stevens, J. Wise, Dr. Bortges and Mrs. G. W. McNeal \$3 ea., Jos. Alexander, D. L. King, Mrs. A. Townsend, B. F. Houghton, Wm. Bachtelt, J. Keller, Geo. Thomas, Andrew Wilson, Mr. Toyle, J. Roch, Mr. Mathews, Henry Mathews, John Miller and Chas. Crauz, \$2 ea., Rockwell & Benjamin \$1.50, A. G. Mailson \$1.50, 49 Individuals \$1 ea., Others \$17, for school room in Storrs Chapel, Atlanta, Ga.	290 00
Ashland. John Thomson \$5, P. Q. Stoner \$1.	6 00
Ashtabula. J. E. Goodwin \$4, E. G. odwin \$1.	5 00
Ayon. Mr. Boardman \$7, Geo. Robinson, J. Townshend and H. Lewis \$5 ea., J. Walker \$2, J. Wilson \$1.25, Mrs. J. L. Snow \$1, Others \$3.75, Mrs. M. J. Lester \$1,	31 00
Bellevue. Cong. Ch.	33 74
Breckville. Augustus Adams,	210 00
Brighton. Cong. Ch.	20 00
Canton. Ladies' Aid Soc. \$75, Mrs. Dewalt \$5, D. Oberley \$1, Others \$25	106 00
Cincinnati. Six boxes books, by I. G. Oakley College Hill. Estate Dr. M. C. Williams, for Mendi M.	30 00
Claridon. ABRAHAM WILLMOT to const. himself L. M.	30 00
Clark's Corners. U. Haviland	5 00
Clarkfield. Cong. Ch.	10 00
Dallas. R. Lucas \$5, M. Tomlinson \$3,	8 00
Deerfield. Wm. Penn \$4, Ann Clark \$1, for Orphan Asylums,	5 00
East Cleveland. H. L. Talbot and C. M. Preston \$30 ea., L. B. Talbot \$1 to const. C. M. PRESTON and LIBBY B. TALBOT L. M's.	61 00
Edinburg. Mrs. C. W. C.	50
Elyria. F. M. Hamlin \$25, Dr. J. A. Bingham \$5,	30 00
Fincaastle. Dr. S. E. Carey	1 00
Greenfield. Peachy Ervin and Wm. L. Ghormley \$10 ea., A. N. Beary and Wife \$7, H. McElroy \$5 bal. to const. AGNES McELROY L. M., S. Watts, T. D. Rogers, Mrs. J. Bonner, J. Bonner and Wm. Smith \$5 ea., E. McElroy \$3, S. Stewart and T. Devoss \$2 ea., 16 Individuals \$1 ea., Others \$2 17 to const. Mrs. JANE BONNER and Mrs. NANCY ERWIN L. M's.; Pigsaw O. S. Presb. Ch., Robert Kerr \$5, S. McElroy \$2, J. Ware and D. Hughes \$1 ea., Others \$14	105 17
Greensburg. Mrs. H. B. Harrington \$5, Wm. Harrington \$2.06, Mrs. P. Bartlett \$1, Others \$1.94	10 00
Greenwich Station. L. Mead	1 00
Keene. Estate of O. F. Adams, by W. T. Adams	100 00
Lafayette. Cong. Ch.	3 85
La Porte. Cong. Ch.	13 00
Lenox. J. Royce	2 00
Lyme. W. Nims and S. W. Boise \$5 ea.	10 00
Mallet Creek. L. Branch \$5, M. Bowen \$2	7 00
Marshall. C. G. Dick \$5, Q. Dick \$1	6 00
Medina. First Cong. Ch. \$26 11, Lucius Nettleton \$10, H. L. Loomis \$1	37 11
Middleburg. Citizens	10 70

Moore's Salt Works. R. George and M. George		
\$1 ea., T. G. Sen., J. G. and T. H. G. 50c. ea.	8 50	
Muscusca. M. Prentice \$2, John Prentice and		
Wife \$1.00, R. Barnes \$1, Others \$2.25	8 25	
Newbern. John Wright	10 00	
Newark. Welsh Cong. Ch. \$10.75, Thomas D.		
Jones \$10, Mrs. H. Morris \$5, Mrs. E. Thomas	26 75	
\$1		
North Eaton. Coll. Cong. Ch. \$10.64, T. P.		
Smith \$5, W. Giles and J. Ball \$2 ea., Mrs.		
King \$1, Mrs. B. 50c., J. Oakes \$1.50	22 64	
Oberlin. J. W. Merrill \$100, Saml. Plumb \$25,		
First Cong. Ch. \$19, Prest., C. G. Finney		
\$17.87, Prest., J. H. Fairchild, E. J. Goodwin,		
J. F. Harmon, J. Jewel, J. F. Sidall, J. M.		
Johnson, P. Hamilton, S. Mathews, Mrs.		
Mary Sumner, Dea. A. Beecher and L. Her-		
rick \$10 ea., Second Cong. Ch. \$9.03, O. M.		
Brown & Family \$8.50, C. Dean \$6, E. Follet,		
A. H. Johnson, G. W. Ellis, Anna Wyatt, R.		
Plumb, Mrs. C. C. Baradwell, J. B. T. Marsh,		
Wm. Hovey, J. S. Peck, Mrs. C. C. Wheat,		
Rev. J. Keep, Mrs. D. H. Little, Prof. J. Das-		
comb, J. M. Fitch, A. Steele, Prof. J. M. Ellis,		
D. P. Reamer, O. S. B. Wall, J. W. Merrill, H.		
Viets, W. F. Harris, Mrs. A. Beecher and L.		
Spencer \$5 ea., Ladies' Aid Soc. \$5, G. O.		
Kinney, M. Andrews, W. Bailey, Rev. Geo.		
Clark, W. W. Wright, T. P. Turner and F. T.		
Spees \$3 ea., S. Koyce \$2.50, L. M. Hall, J.		
Jennings, L. Vance, Mrs. L. Newton, N. J.		
Jones, J. Hough, C. T. Rogers, Rev. E. N.		
Bartlett, S. Sogwick, A. Holtslander, L. T.		
Whitney, P. Weed, Prof. C. H. Penfield, G. S.		
Pay, R. Stone, A. C. Platt, Mrs. M. Marsh, E.		
G. Bunnell, Mrs. O. R. Ryder, A. C. Comings,		
Mrs. Fisher and J. M. Langston \$2 ea., Miss		
Fisher \$1.50, 27 Individuals \$1 ea., Others		
\$6.50, Colored People of the South, by J.		
Kincaid \$12, coll. by G. W. W. \$70	599 95	
Palmsville. Mrs. S. A. M. Little for Berea, Ky.	30 87	
Panfield. Cong. Ch.	5 25	
Perrysville. "Friends"	7 25	
Petersburgh. J. Van Pelt	3 00	
Pittsfield. Dr. H. Young	6 10	
Randolph. Cong. Ch. \$13.50, Alpheus Dickin-		
son \$10 bal. to const. Mrs. Martha Dickinson,		
L. M.	23 50	
Russia. Sab. Sch. No. 4	7 00	
Salem. J. Twing Brooks \$30 to const. Mrs		
Mary Lazarus, L. M. J. Watson \$1	31 00	
Savannah. Chas. Thompson \$8, Cash \$2, Mite		
Soc. \$1.17, J. Scorgie \$1	7 10	
South Salem. Coll. O. S. Presb. Ch. \$27.66,		
James Kerr \$2.60 to const. Rev. Alexander		
H. Yocum, L. M.	30 16	
Sylvania. Estate Dr. Ames Miner	30 00	
Wakeman. Cong. Ch.	73 00	
Wayne. H. W. Loomis \$17, Mrs. L. E. L.		
Fobes \$10, for Orphan Asylum, Atlanta, Ga	27 00	
Warrens ville. Mrs. M. Walkden	2 00	
Wilmington. Mrs. N. S.	50	
Windham. Cong. Ch. \$19, A. Smith \$5, J. Pike	25 00	
INDIANA.		
La Fayette. Saml. Falley	50 00	
Plymouth. A. Tucker	1 00	
ILLINOIS.		
Amboy. Cong. Ch.	53 15	
Albion. S. Rice	5 00	
Augusta. Mrs. J. H. Lyon \$10, John Catlin \$5,		
5 Individuals \$1 ea., E. A. L. 25c.	20 25	
Aurora. First Cong. \$95.50, New England		
Cong. Ch. \$82	177 50	
Batavia. Benj. Peckett	1 00	
Blue Island. Rev. L. Foster & Wife	25 00	
Bloomington. Dea. Horace Day and H. B.		
Hills \$5 ea.	10 00	
Brighton. J. H. Knostman	5 00	
Chicago. First Cong. Ch. \$305.27, First Presb.		
Ch. \$100, Munson & Skinner \$50, Rev. H. W.		
Cobb \$25	400 27	
Elmwood. Cong. Ch.	72 61	
Galva. Cong. Ch. to const. Rev. R. B. Guild, L. M.	49 10	
La Fayette. Cong. Ch.	20 10	
Lamotte. Cong. Ch. to const. Rev. Darius		
Gore, L. M.	104 00	
Lawn Ridge. Cong. Ch.	14 33	
Lee Centre. Cong. Ch.	22 00	
Neponset. Cong. Ch.	20 00	
Newark. Rev. L. Farnham & Mrs. E. J. Farn-		
ham \$5 ea., M. A. F. & E. H. F. 25c. ea.,	10 50	
Peoria. Moses Pettengill	10 00	
Plymouth. F. J. Short \$10, L. A. Cook \$10,	20 00	
Princeton. Mrs. L. J. Kilborn \$5, L. K. Luc.	5 19	
Quincy. "Mrs. J. E. H."	2 00	
Rosemond. Rev. A. A. Whitmore \$4 R. Little		
\$1	5 10	
Rockford. "Two Members Cong. Ch."	500 00	
Spaul. W. G. C.	25	
Villa Ridge. W. M. B.	25	
Waverley. Cong. Ch. & Soc. to const. Rev.		
Chas. S. Salter, L. M.	45 85	
Rail Road Concessions	297 00	
MICHIGAN.		
Augusta. "A Friend"	100 00	
Big Beaver. Mrs. Eunice Morse	3 75	
Casco. Henry To, ping	3 00	
Colawater. E. Reynolds \$1.50, S. G. M. 50c.	2 00	
Hillsdale. T. F. Jougless	5 00	
Jonesville. "A Friend"	3 19	
Litchfield. Wm. Savage \$9, W. Smith, Jr. \$5,		
C. Betts \$3, H. Eggleston, J. Eggleston and S.		
Cannell \$2 ea., A. K. Bushnell, G. T. Rolands,		
W. A. Savage, A. H. Savage, H. Turrell, N.		
Turrell and C. Bushnell \$1 ea.	30 00	
Mendon. R. D. Mitchell \$1, Others \$1	2 00	
Royal Oak. Mrs. Zilpha Barnes	1 25	
Union City. A. Lucas	1 50	
Zummitota. Cong. Sab. Sch.	10 00	
IOWA.		
Ames. Cong. Ch. for Mendi M.	4 73	
Columbus City. Cong. Ch.	4 00	
De Witt. T. E.	.50	
Granville. Cong. Ch. & Soc.	7 00	
Grinnell. Cong. Ch. & Soc. \$81, H. Hamlin \$10,		
for Orphan Asylum, Atlanta, Ga.	41 00	
Newton. Wittemberg Cong. Ch. to const. Rev.		
Thomas Merrill, L. M.	33 70	
Sherrills Mount. German Cong. Ch.	13 25	
Tabor. Cong. Ch.	12 00	
----- "Signature."	10 00	
WISCONSIN.		
Beloit. S. S. Gooseale	2 00	
Maulson. Stephen S. Sheldon	50 00	
Union Grove. "Busy Bee Soc. Cong. S. S."	3 00	
KANSAS.		
Clinton. Ebenezer Disbrow	40 00	
Geneva. Cong. Ch.	10 00	
Oswatimie. Cong. Ch.	11 15	
MINNESOTA.		
Minneapolis. Coll. Union Meeting M. E. Ch.	42 40	
Rochester. Mrs. Stevens	1 20	
Wabashaw. Cong. Ch. \$10, Cong. Ch. S. S. \$4	14 00	
CALIFORNIA.		
Grass Valley. Individuals	50	
----- Individuals, by Miss M. L. Kellogg	70 00	
GREAT BRITAIN.		
----- Heirs of James Stewart, Haughead, Mauch-		
line, Scotland, through Rev. David Thomas		
\$12, 10s.; "A Friend" \$1; Coll. at Dalkeith,		
by Mrs. J. Tod \$53; Coll. at Evangelistic meet-		
ing, Edinburgh, Scotland, \$16 14s.; Rev.		
Thomas Davidson, Kilmie, \$1; Coll. Bapt.		
Ch., Dumstoun, England, by J. R. Bacon \$5,		
16; 9s.; Coll. Cong. Ch., Troutbeck Bridge,		
England, \$4, 6s. 1d.; Miss M. Bacon, London,		
\$2 2s.; Others \$2, 16s. 2d.; by Rev. Dr. Pat-		
ton,	578 17	
----- Richard Littleboy \$50,	\$42 61	
----- Coll. (in part) from United Presb. Church		
es of Scotland, by James Pedie, Treas. \$352.		
8s. 9d.	24 7 50	
WEST INDIES.		
Jamaica Mission. Chesterfield Station \$82.44,		
Brainerd Station \$50 28, Eliot Station \$48.00,		
Brandon Hill & Providence \$35.28	216 96	
Total.	\$45,892.70	
W. E. WHITING,		
Asst. Treas.		